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"The owner of this love-charm believed in it implicitly ; at the same time he wore also a scapular, an emblem of Christian faith. He kept the latter on his person continually, and only removed it in his last illness, which occurred in 1884."

H. Carrington Bolton.

LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING. — Members of the American Folk-Lore Society are reminded that the Annual Meeting for 1895 will be held at Philadelphia, at the end of December. Particulars of the intended meeting, together with a programme, will hereafter be furnished.

BALTIMORE. — Since the birth of the Baltimore Folk-Lore Society on February 23, 1895, there have been seven meetings, at all of which great interest has been manifested in the subject of folk-lore, its study and preservation. A president, vice-president, secretary, and a council of eight have been elected.

Though still in its infancy, moving slowly but carefully and surely, that the most satisfactory work may in the end be accomplished, the Society has already been fortunate in securing valuable and interesting papers. Twice have both Dr. Washington Matthews and Dr. J. H. McCormick, of Washington, read papers ; the one on Navajo myths, the other on negro tales and superstitions. Among other papers read at the different meetings were the following : One by Miss Mary W. Minor, giving the origin of Jack O' My Lantern, as told by the negroes in her father's kitchen ; one by Mrs. Albert Soussa, giving a negro sermon on the text, "Hist de window, Noah, an' let de dove come in," in the course of which Eve was described as having "a good black skin." A conjure bag and its contents were described by Miss Smith. Mr. John McLaren McBryde read a paper, in which he gave, having taken it down phonetically, a negro debate on "De Pen an' de Swode ;" also, in the same way, a play he had witnessed in eastern Virginia among the negroes, representing the visit of the Queen of Sheba to King Solomon. This showed a strong resemblance to the old miracle-plays.

Another paper of interest was read by Dr. Milton S. Vail, of Tōkyō, and dealt with those Japanese superstitions particularly connected with the fox. In connection with it, a folk-tale of the fox was given. Mrs. Thomas Hill read a paper, giving an account of some religious rites practiced by the Iroquois Indians at Rochester in 1813, as described by an eye-witness.

The Society is indebted to Mrs. John D. Early, 711 Park Avenue, and to Miss Etta Leigh, 18 East Franklin Street, for their courtesy in tendering the use of their parlors for its meetings.

Annie Weston Whitney, Secretary.

WASHINGTON.—The notice of the three meetings jointly conducted by members of the Anthropological Society of Washington and of the Woman's Anthropological Society, contained in the last number of this Journal (p. 165), was unhappily erroneous in several particulars. The following corrections are to be made in regard to papers offered, and names of authors :—

First Meeting, April 9. "Reminiscences of the Plantation," by Miss Elizabeth Bryant Johnston.

Second Meeting, April 23. "Plant-Lore," by Mrs. Marianna P. Seaman.

Third Meeting, May 7. "Legends of the Dragon (Chinese)," by Miss Mercy S. Sinsabaugh ; "Bells and their Legends," by Mrs. Ellen Cunningham.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—The Forty-fourth Annual Meeting was held in Springfield, Mass., August 28–September 4. Dr. Daniel G. Brinton, the retiring president, being personally unable to attend, communicated an address on "The Aims of the Science of Anthropology." From this address extracts have been printed on preceding pages.

Some account may be given of papers offered in Section H (the section of Anthropology), which were concerned with folk-lore. The address of Frank H. Cushing, vice-president of the section, was entitled "The Dynasty of the Arrow." Mr. Cushing described the manner in which, by means of experiments beginning with boyhood, he had been able to demonstrate the ease with which flint arrow-heads could be produced by a process of flaking through edgewise strokes, the flint being trimmed with an implement of bone or horn. In this manner an obsidian arrow-point had been made by him in less than two minutes. A corollary, to his mind, was that palæolithic man could not long have existed in that primary status of art, supposed to consist in rudely breaking stones by direct blows of other stones. On the contrary, he must have speedily learned to do all sorts of cutting, scraping, and scratching with the hard fragments, shells, and bones. He must also have learned the advantage of arming a digging stick with the stone blade thus obtained, and so developed the fore-shafted spear ; afterwards, by adding a string to tie the knife, was developed a harpoon. For convenience, a dart-finger might be used ; hence he derived the throwing-slat, which he had studied experimentally. From the spear-finger, again, was finally obtained the bow, the Zuñi name of which means a stringed slat. The bow and arrow being thus devised, took an important part in culture, and hence in symbolism and rite. If a member of the clan cast a ballot, this would be represented by an arrow ; and in prayer the staff or arrow stands for the man. Plumed prayer-sticks he thought essentially arrows. In divination, questions were decided and auguries obtained by the hitting or missing of an arrow. In preparing for a battle, the issue would be predicted by a mimic contest, in which the contestants were divided into parties according to the cardinal directions. He particularly described a Zuñi amusement, in which, out of the shaft

of an arrow which had been used in battle, was made a set of staves, employed in a divination game. From the basis of the arrow he would explain chess, dice, and cards, and suggested that cuneiform writing also might have the same foundation. He concluded: "Thus in this study of the arrow I hope I have vindicated the claim of my opening paragraphs on its antiquity, on its unequalled influence in the affairs of men; an influence so great, that a less hasty story of its development from a mere sharpened stick to digging the coarse substance of life from the ground, to a message staff, setting forth its own record, and a plumed stylus for revealing the secret thoughts of the human soul, would furnish an epitome and analysis of the whole history of mankind."

Mr. Stewart Culin read a paper on "The Origin of Playing-Cards," of which an account has been printed on another page. This paper gave part of the results obtained by Mr. Culin in studies in which he has been associated with Mr. Cushing, and which are to be included in his forthcoming work on Corean games. He also gave a paper on "The Origin of Money in China," finding a resemblance between the coin and the pierced disk of jade which was the badge of the fifth rank of nobles.

Capt. John G. Bourke read a paper on "Some Arabic Survivals in the Language and Folk Usages of the Rio Grande." This paper will appear in the *Journal of American Folk-Lore*.

Miss Alice C. Fletcher described "The Sacred Pole of the Omaha Tribe." This pole and the pack belonging to it were deposited, in 1888, in the Peabody Museum of Harvard University, where articles belonging to the sacred tent of war had already been placed; an account of the legend and ritual was obtained from the chief of the tribe, Joseph La Flesche. Extracts from this paper have been printed above.

Mr. W. W. Tooker read a paper on "The Mystery of the Name Pamunkey," making it appear that in the name, originally an Indian phrase misunderstood by white ears, is contained a reference to the mysteries of the tribe, as denoting a place where priestly ceremonies were performed.

Mr. R. G. Haliburton read a paper on "The Year of the Pleiades of Prehistoric Star-Lore." In this article he set forth the claims of this constellation to determining the year and the time of ancient festivals. [See No. xxix. p. 162.]

Rev. W. M. Beauchamp described "An Iroquois Condolence" as conducted at the present day. This paper will appear in a future number of this *Journal*.

Professor Putnam read a letter from Mr. George Leith, setting forth the existence of true Bushmen in the Transvaal, from whom it may still be possible to obtain information as to language and customs.

Rev. S. D. Peet read abstracts of papers on "Village Life among the Cliff-Dwellers," and on "The Different Races described by Early Discoverers and Explorers." These papers will appear in full in the "*American Antiquarian*."

Miss Alice C. Fletcher, in a paper on "Indian Songs and Music," pointed out that every important act and every ceremony have their characteristic

music, and that a collection of the songs would exemplify the emotional life of the people. It is a mistake to suppose that songs are improvised; on the contrary, they are guarded with care, and sacred songs never heard in public. New songs, however, arise from time to time. It has been asserted that there exist no Indian love-songs; this is an error. Songs are sung in unison. Miss Fletcher described the result of her studies, pursued in concert with Professor Fillmore, whose view of Indian music and its relation to the usual scale has been explained by himself in articles printed in this Journal.

Of certain other papers on the programme the titles are as follows:—

“A Vigil of the Gods,” Washington Matthews.

“The Spider Goddess and the Demon Snare,” F. H. Cushing.

“The Influence of Prehistoric Races on Early Calendars and Cults, with Notes on Dwarf Survivals,” R. G. Haliburton.

“The Palæolithic Cult, its Characteristic Variations and Tokens,” S. D. Peet.

“A Mélange of Micmac Notes,” S. Hager.

“The Cosmogonic Gods of the Iroquois,” J. N. B. Hewitt.

“Kootenay Indian Personal Names,” A. F. Chamberlain.

A paper which must not be passed over, although more immediately connected with archæology than with folk-lore, was that of Prof. F. W. Putnam and C. C. Willoughby, entitled “Some Symbolic Carvings from the Mounds of Ohio.” This paper, as containing the results of the study of years, and presenting conclusions of importance to students of American aboriginal life, will attract general attention. Professor Putnam controverted the familiar contention that the ancient earthworks of the Ohio valley and southward are of comparatively recent origin, and assignable to immediate ancestors of the Indian race living in that region three centuries ago. The incised art and symbolism of the older people of the Ohio valley he presented in a series of drawings, and pointed out its close resemblance to that of the carvings obtained in the southwest, and even in Central America, while attention was called to remarkable correspondences with the similar work of the Haidahs of the northwest coast.

The objects were arranged in three groups; namely, the famous Cincinnati tablet found in 1841, the specimens from the Turner group explored by Professor Putnam, and those from the Hopewell group, or, as named by Squier and Davis, the Clark works. The incised figures at first failed to exhibit any intelligible pattern, but on examination resolved themselves into human and animal faces, curiously interwoven and combined with symbolic designs. Thus, on a portion of a human female femur had been incised intricate figures, made up of elaborate masks and combined headdresses, among them the serpent and sun symbols, which appear also in copper carvings from the same mound. A similar carving, with different designs, on the arm-bone of a man, had been obtained from the Turner group: on this are several conventionalized animal heads, interwoven and combined in a curious manner; and over each head are represented the symbolic designs, circles, and ovals common to all the carvings. Here the lines are

cut with extraordinary skill and ingenuity, in such manner that parts of one head form portions of another above and below, and on reversing the figure still other heads are discernible. In a carving from the Hopewell group, the principal designs are the conventionalized serpent and bear totem represented by the five claws. Professor Putnam, in delivering the paper, dwelt on the Cincinnati tablet, which he showed to be unquestionably genuine, as the figures, in the light of the comparison now possible, are partially intelligible, several being of the conventionalized serpent form, identical with that found in other mounds of Ohio, and essentially agreeing with the representation of the serpent head in the sculptures of Central America. The modification of the plumed serpent in ancient art was shown, from Ohio through the pueblo regions to Mexico and Central America; the peculiar representation of the eye was exhibited, this being symbolic of the serpent itself. Several objects from the mounds are simply these symbolic serpent eyes, and attention was called to the persistence of this symbol from Ohio to Central America. While the art thus exhibited corresponds to that of the short-headed peoples of the southwest, it is totally distinct from anything existing among the long-headed tribes of the north, and belongs to an essentially separate culture.

The paper could be rendered fully comprehensible only by means of illustrations. The ethnologic conclusion drawn by Professor Putnam is, that the race and culture of the southwest extended to the Ohio valley, but was subsequently overwhelmed by the invasion of distinct race proceeding eastward.

In discussion, Mr. F. G. Cushing identified an element of the carvings, representing the five claws of the bear, with the bear symbol still in use in Zuñi.

JOHN O'NEILL. — In a previous number of this Journal mention has been made of the death of this worthy student of folk-lore, by which a devoted literary career has been suddenly broken off. Of Mr. O'Neill's interesting work, "The Night of the Gods," only the first volume had been printed; but the author, a few days before his death, had completed the second volume and the index. His widow being left without means for publishing this additional part, a committee has been formed in England for the purpose of such publication, the intention being to issue the two volumes by private subscription. The committee appeal for assistance to all persons interested in researches of this sort. It is the intention to issue the two volumes to subscribers at £1 16s. cash, with order, or £2 12s. payable on publication, and to offer the second volume separately to subscribers at £1 1s. cash, with order. The Hon. Secretary of the Committee is Edward Rowe, 241 Barry Road, Lordship Lane, Dulwich, S. E., London, England. It is to be hoped that the endeavor of the committee will render possible the publication of an interesting work, of which the first volume has been reviewed in this Journal. American subscribers may forward their names through W. W. Newell, Cambridge, Mass.